

Supposed Title A 89
K O R A H
And His
C O M P A N Y

PROVED

To be the Seminary and Seed-plot
O F
SEDITION and REBELLION,
IN A
S E R M O N

On *Numb.* xxvi. 9.

Preached at the Assizes held at *Bury St. Edmunds*, for the County of *Suffolk*,
July 27. 1683.

At the request of *THO. WALDEGRAVE*, Esq;
High-Sheriff of the said County.
The Lord Chief Baron *Mountague*, and Mr. Serjeant
Holloway, being Judges there.

By *Nath. Bisbie*, D. D.

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 NUMBERS xxvi. 9.

This is that Dathan and Abiram, which were famous in the Congregation, who strove against Moses and against Aaron in the Company of Korah, when they strove against the Lord.

IT hath been observed by no inconsiderable, nor unconsidering Man among us, That the first Authors and Beginners of the grand Mischiefs and Disorders among Men, have been ever as to their Persons remarkably punished in this Life; and I think I may (without presumption) add, that as to their Memories they have no less been stigmatized to Posterity for ever after. And this eminently appears in the instance of the three great Sinners afore us (the first Publick Mutineers against Kingship and Priesthood that we meet with in the world) *Korah* the Author and Leader, *Dathan* and *Abiram* his Seconds and Followers; the one a dissatisfied aspiring *Levite*, the other disoblighd disgusted *Reubenites*. A sin perhaps not so timely born into the world as some other sins, but every way as luscious and pleasing to some sort of Men; nay, as taking and as likely to last and to abide in the world as any one sin, that the Scripture hath any where took notice of, or the great God at any time punished:

shed: a sin attended with the greatest prosecution of vengeance from Heaven, and charged upon the Memories and Names of the Actors thereof with the greatest and most durable marks of infamy. An argument certainly, that how sweet and palatable, how popular and plausible a thing soever Rebellion and Sedition may seem to be, yet they must be crimes highly displeasing to Almighty God, ever to be shun'd and hated by the Sons of Men as very great Enormities; so great and so detestable, that they are not to be thought on without abhorrence, nor mentioned without disgust and disgrace. We have the whole story of the matter in the Sixteenth of *Numbers*, at the beginning of the thirty eighth Lecture of the Law, which the *Hebrews* entitle *Korah*, because the Mutiny and Rebellion, wherein this *Korah*, *Dathan* and *Abiram* were engaged, is the principal and most remarkable matter there treated of. We meet with them again in my Text, then in *Deuteronomy*, then in the *Psalms*, and so on to the Epistle of St. *Jude*, but never without their sin and their punishment annexed; God being unwilling that such forward and notorious Malefactors should be had in remembrance without Dirt and Infamy to attend them: that which brings them upon the Stage here, is the muster that was made for the distributing the Land among the *Israelites*, whereunto they were now got; a time certainly to take notice of Rebels and of Schismaticks in, yea, and of their Posterity too (if the earth hath not swallowed them up, or they repented them of their fathers sins) lest too much of the Land be given them, and they put into a capacity to rebel and to mutiny again: in this muster the preference is given to the Tribe of *Reuben*, the
First.

First-born of *Israel*; and among other the descendants thereof *Dathan* and *Abiram* are found; whereupon a stop is put, and the muster not suffered to go on, till their Names and Villanies are enrolled for a Sign and Memorial to all after Ages, (to the *Reubenites* from whom they descended in particular, to the whole Nation of the *Israelites* to whom they belonged in general) thereby hanging them up in *Effgie*, though otherwise destroyed, and leaving them to be pointed at by all that survive or come after (so odious must Schism and Rebellion for ever be.) with a *This is that Dathan and Abiram, who strove against Moses and against Aaron in the Company of Korah, when they strove against the Lord.*

So that my Text singles out a sort of Sinners above all that then were, or ever had been sinners in *Israel*; for we shall not find throughout the whole Muster-Roll besides, that any one was seized upon, or so much as Chronicled for his misdeeds, these and these only (besides *Nadab* and *Abihu*, Persons much of the same guilt with themselves) excepted; as being (without doubt) sinners above others, notoriously and eminently so; or rather such sinners that the Earth must not bear, nor the Land be divided unto. Please you upon this small alarm to examin the matter how they come to be so culpable; and in order thereunto look we,

1. Into their Crime; *They strove against Moses and against Aaron.*

2. Into the shame they were thereupon exposed unto; they were made a sign, and set up for Posterity to behold, with a *This is that Dathan and Abiram.*

I confess a charge of this nature is an invidious distasting thing ; men though they be actually engaged in rebellion against their King, or in Sedition against their Priests, yet they care not to be stared in the face, and call'd Rebels for it. Though of themselves as bloody as *Cain*, as imposing as *Nimrod*, as Sanctimoniously wicked as *Dathan* and *Abiram*, and altogether as resolved to follow their steps and ways (to the dethroning of *Moses*, to the unpriestling of *Aaron*) ; yet the gaping earth is not more horrid and scaring than the mouth of the Priest when opened upon them ; they love to act, but they hate to hear, and though none more despicable to them than the Sons of *Aaron* when distant, and apart ; yet an Army of Banners is not more terrible than the meanest of them, when got into his *Ebal*, or begirt with his linnen Ephod, he thunders out his Anathemas and execrations against them. Wherefore since it is my Task to day (if not to preach) at least to point with my finger, it were folly in me to expect much kinder usage (provided they be the inflictors) than what the earth and the fire afforded, even to be swallowed up and consumed by them ; especially when there are so many undevoured *Dathans* and *Abirams* in the land, yea, and so many of their sons too, who, instead of repenting them of their fathers sins, go on in their fathers ways. Hence their Censures and their Censers : their Censures to defame and bely our Persons ; their Censers to confront and disturb our Office : However when the Muster's made, these are to be made a sign. Look we therefore

1. Into the nature of their Crime ; *They strove against Moses and against Aaron* ; against *Moses* their King,

King, against *Aaron* their Priest ; persons nominated and appointed by God himself to be their Leaders and Governours ; The one as to their concerns in State ; The other as to their concerns in Religion, yet at all times envy'd and accounted the worst of men, no better than *Buchanan's* wild beast, that must be hunted down, and at length made a Prey to the Leaders of them, *men famous in the Congregation*. Hitherto (say the *Jews*) all Dominion and Government from the very days of *Adam* (to whom it was first given) had gone along with the first-born ; whose Priviledges, Pre-eminences, Prerogatives the Law declareth to be very great, in that they were peculiarly given and consecrated to God, (*Exod. 22. 29.*) were next in honour to their parents, (*Gen. 49. 3.*) had a double portion of their fathers goods, (*Deut. 21. 17.*) succeeded them in the government of the family or kingdom, (*2 Chron. 21. 3.*) and in the administration of the Priest-hood and service of God, (*Num. 8. 17.*) Neither was ever any of them (for ought that I can find) disseiz'd of that his right, but by special appointment from God, and only for some greater faults, as in the case of *Reuben* (from whose loins this our *Dathan* and *Abiram* descended) ; but was not to excel, because he went up to his fathers bed (*Gen. 49. 3, 4.*) . And thus it continued till such time that the *Israelites* were to be led out of *Egypt* by the hands of *Moses* and *Aaron* (where they had been captives and slaves) to be a Nation of themselves, and to have a land of their own to dwell in ; for the better accomplishment whereof the Government was given by God to *Moses*, the Priesthood to *Aaron* and his Sons, adding the whole Tribe of *Levi* to them (whereof this *Korah* was one) to be aiding
to

to them in all their ministrations (*Num. 8. 18.*) ; and this I take to be the first occasion of the Mutiny and Insurrection here made. However let not private persons (though as Sacred in their function as *Korah*, as great in their places as *Dathan* and *Abiram*) here-upon presume to dispose of birth-rights, or displace either Mitre or Crown ; such things are not to be touch'd, much less transferr'd, but by the special appointment of God. Nay, had *Moses* and *Aaron* of themselves attempted the dislocation and change, and without immediate authority from above, they must have made themselves criminals, and been every way as liable to punishment for striving against the first-born to dispossess them of their wonted birth-right, as this *Dathan* and *Abiram* afterwards were, when they strove against *Moses* and against *Aaron*, to dispossess the first of his Diadem, the second of his Ephod, after God had so visibly established the one and the other upon them : Nothing but heaven (and by a voice of its own, thundring as it did from mount *Sinai*) can make such an undertaking innocent. Wherefore for Subjects to beleaguer and beset their King, as if like *Moses* he were fitter to be wrapt up in Bulrushes and thrown into the Sea, than preserv'd upon his Throne ; for them to Combine and Conspire not only against his Servants (to stone and abuse them) but against his Heir to seize his Inheritance and deprive him of his Birth-right, with a *Come, This is the heir, let us kill him, and take the inheritance to our selves* ; for them over and above, not only to defie and supplant the High-Priest and his Sons, but the whole Tribe of *Levi* (howbeit they have reconciled themselves by their after Zeal) as if they were still to endure the first curse, and to be *divided*

vided a new in Jacob, and scattered afresh in Israel; doubtless it must be a sin so transcendently sinful and provoking to God (who hath set them up and owns them) that both his Heaven and his Earth must be too hot, the one to bear, the other to receive them. Nay, what can such sinners expect, since they have been so industrious to divide the Earth, and make Schisms among the inhabitants thereof, but that the Earth in return should divide and open upon them? what can they hope for but as they have been the Incendiaries among men, and set the Earth on fire (ever delighting like so many *Salamanders* to dwell in the flames) but that they should live and die in the said flames? why should not their Perishings as well as their Gainsayings be the same with *Korahs*? or why should they not down to the Gulph with *Dathan* and *Abiram*, when (whilst living) they would have no Tents but theirs? such another Criminal we read of (*Mark 15. 7.*) *who for the Insurrection by him made, and the Murder thereupon committed* was cast into Prison and bound for Execution, and yet you shall find that when it was moved by *Pilate* whether *Jesus* or He should suffer, the People as one (well wishers all to the proceedings of the man) cried out, *not Barabbas but Jesus*: and I am very apt to think, that if it were left unto the People still to give their Vogue who are the sinners of the Day (so poisoned have they been of late) that it would not be *Dathan* nor *Abiram*, no nor any of the Sons of *Korah* (all, and every one of them God wor are Holy, *Ignoramusly* Holy) but *Moses* and *Aaron* (Gods King and Gods Priest) that would be brought in for Guilty. However that we may be thoroughly informed and acquainted with the na-

ture of the Crime (an Horrid Traiterous Conspira-
cy, it seems, it was) look we,

1. Into the Persons engaged therein ;
2. Into the Motives that induced them to it ;
3. Into the Judgment passed upon the Action.

1. Into the Persons engaged, which were *Dathan* and *Abiram* ; the only persons nam'd as being the Ringleaders and Generals of the Faction, and probably more fully set and resolved to go on with the Mutiny and Insurrection they had made, than many others that were seduc'd and decoyed into the quarrel : for I find *Korah* and his *Company* submitting to a Peaceable debate with *Moses*, though it ended not so (*Numb.* 16. 8.) ; and whereas *On the Son of Peleth took men*, no less than others (*Numb.* 16. 1.) yet we hear of him no more, probably desisting upon what *Moses* had said in the case ; but as for this *Dathan* and *Abiram* they would no such thing, *We will not come up* (say they, *verse* 12.) resolving to stand to their Arms, and to keep both their Post and Party ; Men under Solemn Covenants and Engagements never to yield whatever others might do ; insomuch that henceforward no *Moses* and *Aaron*, or no *Dathan* and *Abiram* ; no Sons of *Amram*, or no Sons of *Eliab*. Two only named, and yet the Faction Great and Prevalent ! Consider we therefore,

1. Their Quality,
2. Their Confederates and Party.

1. Their Quality, they were *famous in the Congregation* ; said (*Numb.* 16. 2.) to be *Princes of the Assembly*,

Assembly, and Men of renown: Primores & Senatores, States-men and Senators, called to the Parliament or Great Council of the Nation; from their Place therein said to be *Princes of the Assembly*, and from the Bustle and Stir they there made, to be *Men famous in the Congregation*, *Men of renown*: אנשי שם Men of Honourable Note and Name, like those Giants (those mighty Men of Old) who having got power into their hands, turned Apostates from God, and fell upon others with Violence and Oppression, exercising an unlimited Tyranny over all that would be under or less Princes than themselves. One of the *Assembly* speaking of them says, that they were men of Note and Fame both for Parentage and Parts, but grown Notorious and Infamous for the abuse of them, through an Impious Conspiracy and Rebellion; it being almost impossible to be Men of Name (Popular and Cried up States-men, the Demagogues and Demigods of the *Mobile*) but in some measure or other to be given and addicted to Mutiny and Faction. Some mistake this *Assembly* for the Sanhedrim wherein the Seventy sat to assist *Moses* in his matters of Judicature; but altogether against reason, in regard they consisted but of Seventy in Number (*Numb. 11. 16.*); whereas the *Assembly* before us had many Hundreds in it; no less than Two Hundred and Fifty of them took part with our *Dathan* and *Abiram*, and probably as many (if not more) might adhere to, and go along with *Moses* their King; (for it is not to be supposed, that all of them like the Apostate Angels should quit their Loyalty and fall together; or like the mighty Men afore spoken of become Giants in a day) a Proof, that it was the National Senate made up (as *Abulensis* and

others averr) of all the Governours and Heads of the People throughout the whole Nation of the *Israelites*. Howbeit if such do Apostatize and decline, turn Mutineers and Rebels, make or espouse a Faction, its a Thousand to one but (like *Lucifer*) they draw a Train (a great part of the Congregation) after them; the truth whereof *England* sufficiently knows, having been once quite shatter'd and undone, and sithence almost broken to pieces again by such Factious Unruly Senators, *Princes of her Assembly, Men of renown*. However I do not find that the Cause was ever the better, or the more favoured for such Senators being in it; nay, in all probability it sped the worse; for whereas *Moses* had hitherto overlooked *Korah* and his *Conventicles* (pitying their simplicity, and seemingly indulging their mistaken Zeal, as if their Separation had been Conscience not Design) He no sooner hears of the perversion of his Senators, and how the *Conventicle* influenced the *Assembly*, but he immediately calls for Vengeance, and God executes it; deeming it high time to put a stop to both (by making examples of some, even of some of the very *Princes of the Assembly*) lest Church and State, Priesthood and Government, Religion and Commonwealth be ruined and fall together. The Apostle speaking but of one unruly Member, in the body Natural, the Tongue, saith (*James* 3. 6.) that if it be not restrained, *it will set the whole course of nature* (the whole wheel of affairs) into combustion; and what then (do you think) will become of the body Politick, if Two Hundred and Fifty of them be let alone? especially when to every Tongue there are Two Hundred Hands, and in every Hand a Granado. Consider we,

2. Their

2. Their Confederates and Party, It was *in the Company of Korah*; This is that *Dathan and Abiram*, who strove against *Moses* and against *Aaron* in the *Company of Korah*. There must (it seems) be an *Assembly of Divines* to sanctifie Rebellion, as well as an *Assembly of Princes* to carry it on; *Korah* and his *Company* to Preach and to Pray, as well as *Dathan* and *Abiram* to Fight; State Designers can never prosper, if there be not Church Revolters; *Come now I pray thee* (saith *Balak* to the Prophet *Balaam*) *and curse me this People, for they are too mighty for me, and peradventure I shall prevail.* It was upon this design that *Korah* first went out, (*Korah* the principal and prime Incendiary who inflam'd the rest) for it is said of him (*Numb. 16. 1.*) *that he took men*, that is, (according to the *Chaldee Translation*) That he separated and withdrew himself aloof and apart from the rest of the Congregation, taking along with him such as were as ready as himself to cast off the Priesthood and Ministraton of *Aaron*, and to have *Meetings* and *Conventicles* of and by themselves; said therefore for ever after, to be of the *Company of Korah*. Whither having once got them, then (according to the *Septuagint's Translation*) ἐλάλησε, He Preached unto them; took them by his Seditious Discourses and Sermons, filling their Ears with noise and clamor, their Hearts with fears and jealousies, their Souls with Religious fury and Enthusiastical madness, till he had fitted them for what ever the Ringleaders of the Faction should prompt them to. To this Company of Men the discontented *Reubenites* at length joyned themselves, as knowing that if a Crown be to be won, or a Birthright regain'd,

regain'd, the separated *Levites* must be aiding and assisting to them in it: enough certainly to make both *Moses* and *Aaron* to beware, lest by conniving too long at *Korah*, *Dathan* and *Abiram* (those State Engineers) give rout unto them both. However he took, and he took, till he had took some of the chief Princes of the Land; no less than Two Hundred and Fifty of them that were within the walls of the Senate, *Princes of the Assembly* (Numb. 16. 2.), more (as it may be presumed) infinitely more, in and among the Families and Tribes whom they represented, and for whom they served; questionless being *Men of renown* and name, they could not be without a Faction to cry them up, and (if need were) to follow them: neither indeed durst they have been so bold and daring, in the very *Assembly*, where *Moses* himself sat, had they not had, and been secured of an interest suitable to their ambition and designs. However I cannot but remark, that they were all (every one of them) of the Company of *Korah*; Men addicted to Separation and Faction, having Tents, *Conventicles*, *Levites* of their own, in opposition to *Aaron*, the Tabernacle, and the Priesthood of God. And therefore you shall find, that though the Censer and the burning of incense properly belonged to the Priest and to his Office (2 Chron. 26. 18.); yet there was not one of those Factious Princes but had a Censer belonging to him, Two hundred and fifty Censers, for the Two hundred and fifty Princes: (Numb. 16. 18.); and I am apt to think, that if ever a Rebellion be kindled again in our *Israel*, it must be by such Separatists, and through the Fire of their Censers. Its certain, that the only Mutineers here mentioned (the Aposta-
tized

tized *Levites* excepted) were the disgusted *Reubenites*, whose Tribe was situated next unto the *Korathites* (of whose family this *Korah* was) as they were lodg'd about, and surrounded the Tabernacle, (*Num. 2. 10.*) and thereby influenced by those conventions of theirs to be of their party and faction. And I dare say, if there be a Rebel, or one that wishes well to rebellion in *England*, he is to be met with in, or upon the borders of such Tents and places. For my part, were I, for a tribute upon me, to bring forth one or more of them to my King, I would go but to the next Conventicle, and the man that I saw first come out, should be he that I would seize upon, as knowing that if he be found in the Company, he must have the gainsayings of *Korah*, and wish well to the Tents of *Dathan* and *Abiram*. And so we pass from the persons engaged in the mutiny unto

2. The Motives that induc'd them to it; which were either

1. Secret and concealed, and not so much as mentioned by them in the fray, or
2. Divulg'd, and made the common argument and pretence.

1. Secret and conceal'd, which (for ought that I can find) was their ambition and discontent; inwardly repining at the grandeur of *Moses* and *Aaron*, and fretting at their own disappointments, looking on themselves (through, and by reason of that establishment) as for ever lost touching all future hopes of greatness. Now this *Korah* was of himself Cousin German to *Moses* and *Aaron*, the eldest son of *Izhar*, brother

brother to *Amram* their father (*Exod.6.18.*) ; A *Levite* of the family of the *Kohathites*, to whom belonged the charge of the most holy things within the Sanctuary, and the chiefest place next unto *Aaron* and his Priests about it (*Num.3.19.31.*), which one would have thought might have been preferment enough for the man : But because the first-born of *Izhar*, and moreover Cousin German to *Moses* and *Aaron*, who then had the power and the government in their hands, he thought his birth-right and blood might have been better consider'd, at least so far forth as not to have had himself and his family thrust down for ever into the rank and class of ordinary petty *Levites* ; much less to have *Elizaphan* the son of the youngest family of the *Kohathites*, made Prince over the sons of *Kohath*, even over this very *Korah* who was of the elder house, and himself in the *interim* neglected (*Num.3.10.*) : all which put together raised his indignation and spleen, and set him first against his King, and then against his Priest (who should not have degraded, if they had not preferr'd him) and was the first occasion (as the Rabbins say) that caus'd him to take men. Of the like nature was the disgust that *Dathan* and *Abiram* had taken ; for they were of the posterity of *Reuben*, (*Num.16.1.*) who was the first-born of *Israel* (*Gen.49.3.*), but soasmuch as he defiled his fathers bed, his birth-right was given from him, (*1 Chron.5.1.*), that is to say, the Government to *Moses*, the Priesthood to *Aaron*, the double portion to *Joseph* ; all lost in *Reuben* : but by his sons sought to be recovered, which was the occasion also of their taking men, and joyning themselves with *Korah* ; hoping by him and his Company, to re-estate themselves and their posterity

have us before *Canaan*, the land of thralldom before the land of promise; if we must be slaves and tyrannized over, then to our furnaces again, where we had Patriarchs to govern us, and Priests of our own to rule us; where as we were slaves to others, we were Princes our selves. And how of late did the like, but false, pretensions prevail with, and bes fool us? whither did the out-cries of an Arbitrary Government, of a proud and usurping Priesthood hurry us? As for the Church, her Beauty was defaced to have her Purity restored; they prophan'd her Temples, plunder'd her Revenues, destroy'd her Discipline, poisoned her Profelytes with a thousand follies and phrensies (call'd indeed New Lights, but the black Enthusiasms of the Prince of darkness) and all to reform her; so they murdered the best of Kings for the good of Subjects; wrung the Scepter out of his hand, and tore the Crown from his head to make him a great and a glorious Prince; so were we slaves to our own slaves, a company of *Tagarooms* hired with our purses to command our persons, and whatever else was ours; many were no better than Servants, and Prisoners in their own homes, than Tenents and Farmers to their own estates, and this to preserve the Rights and Liberties of the good People of *England*, the right forsooth of Plundering, Oppressing, Murdering. But for my part I wonder, that the good people of *England* did not all as one man rise up in rage, and stone those notorious impudent Impostors, who so long abused their credulity, cheating them of their goods, and inthralling their persons, and (as much as in them lay) damning their Souls; I wonder (I say) that the *English* Nation should be so dispirited and crest-faln (as like *Izzachars* Afs)

As) to be daily loaden with blows and burdens, and tamely to couch under them ; that they should be so stupid and insensible, of such intolerable wrongs, and oppressions ; but more, that any of us all (after such sad and woful Tragedies acted) should be for the Furnace and Thralldom of *Ægypt* again ; ever any more doat upon the holinels of the Party, or the sweet Song that the *Syren* makes. And so having considered the Motives, that induced them to the Conspiracy, look we into,

3. The Judgment passed upon it, *This is that Dathan and Abiram, who strove against Moses and against Aaron, when they strove against the Lord ; in shew no more than a striving against them, but by interpretation, and in guilt, a striving against the Lord. The iniquity whereof appears,*

1. In that it was a striving against his right and power, to make an establishment among them ; as if the setting up of *Moses* and *Aaron* over them (the one in the Government, the other in the Priesthood) had been an invasion upon the peoples right, and not in the power of any, no, not of the great God himself to do it : which opposition (in as much as it was against the decrees of Heaven) is said (in my Text) *to be a striving against the Lord, and (Numb. 16. 11.) to be a gathering together against the Lord.* Thus when the people grew weary of *Samuel*, and threw off his Government, saith God in the case, *They have not rejected thee, but they have rejected me (1 Sam. 8. 7.),* intimating, that the Government, in whose hands so ever regularly it be, is still Gods ; and that the striving against, or opposing

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3. The Judgment passed upon it, *This is that Dathan and Abiram, who strove against Moses and against Aaron, when they strove against the Lord ; in shew no more than a striving against them, but by interpretation, and in guilt, a striving against the Lord. The iniquity whereof appears,*

1. In that it was a striving against his right and power, to make an establishment among them ; as if the setting up of *Moses* and *Aaron* over them (the one in the Government, the other in the Priesthood) had been an invasion upon the peoples right, and not in the power of any, no, not of the great God himself to do it : which opposition (in as much as it was against the decrees of Heaven) is said (in my Text) *to be a striving against the Lord, and (Numb. 16. 11.) to be a gathering together against the Lord.* Thus when the people grew weary of *Samuel*, and threw off his Government, saith God in the case, *They have not rejected thee, but they have rejected me (1 Sam. 8. 7.),* intimating, that the Government, in whose hands so ever regularly it be, is still Gods ; and that the striving against, or op-

posing of them that have it, is a striving against and oppoling of him; and will as severely and surely be punished, as if it were acted, or designed against his very Person and Throne. The like our blessed Saviour declares concerning his Ministers, *He that beareth you, beareth me; and he that despiseth you, despiseth me* (Luke 10. 16.); intimating, that he that casts off, or rises up against his Priest, doth in effect cast off, and rise up against God, whose Priest he is, and whose Priesthood he exercises. And indeed it is not for Subjects to trouble themselves about their Governours, whether Sacred or Civil, farther than to see that they be Gods off-spring, and are sent by him; the rest of their work is to obey and follow, yea, and with as much readines, regard, veneration (if God be with them) as if the very Gods themselves were come down from Heaven among them. Now that *Moses* was thus appointed (for we have spoken of *Aaron* before) is plain from the Commission given him, which was first sealed (*Exod.* 3. 10.), afterwards ratified and confirm'd unto him (*Exod.* 4.) by a power to work Miracles, for the convincing gainsayers, which was fully done, by turning his Rod into a Serpent, and back into a Rod again; by making his hand Leprous, and then clearing it of that Leprosie; by causing the water in the River to become blood upon the ground; though had there been neither Commission at first, nor ratification afterwards, yet the works he had done, and the mighty deliverances, he had wrought for them (that especially of raising them into a Nation by themselves, when they were, and had been slaves to others) might have caused not only all the Tribes and Families, but all the first-born of *Israel*,
to

to have surrendred their birth-rights, and become Subjects to him. The Government (thus transferr'd) was afterwards by a gift of the like nature, settled upon *Josbua*, then upon the *Judges*, and then upon *Kings*, and at length appropriated, and entail'd, upon the Descendants and Line of *David* (2 Sam. 7. 12.) which shews, that whatever alteration God is pleased to make, he is always pleased, with the thing called Succession; for he settled his Priesthood in it, afterwards the Government, and from thence never made nor suffered a deviation; and in truth is a most evident and plain demonstration, that if God entails, none but God must cut off; and that every striving afterwards against it, is a *striving against the Lord*.

2. This *striving against Moses and Aaron* appears to be a *striving against the Lord*, in that it was prosecuted against his declared resolution to defend the establishment he had made. One should have thought, had they not been a Rebellious gainsaying People indeed (a People, who like the Sons of *Zeruah* were resolved to be too hard for Government, and to die every one of them in the cause, rather than to give out) that the fire which broke out to consume some of them, and the earth that opened its mouth to devour others of them, should have enlightned the eyes, and stopt the mouths of all the survivors of them from all after Murmurings. But no sooner is the punishment over and they safe, but they grow as Mutinous as ever, enter upon new consultations and fresh complaints; and thereupon gather themselves the second time together, and are a second time punished; a Plague from Heaven devouring,

devouring no less than *Fourteen thousand and seven hundred* of them (*verse 49.*); neither stay they here (so hard is it to put a stop to Faction), but unless a Miracle be further wrought for the particular vindication of *Aaron* and his Priests, they'l die on, and stand the other and the other judgment ; which in the last place was finished and effected in the budding and blossoming of *Aarons Rod*, amidst the Rods of the several Tribes of *Israel* (laid by it) to confront and prove it ; and because it did so, (the other remaining sapless and dry) it became a token against the Rebels, and so their Murmurings ended (*Numb. 17. 10.*). And I am apt to think, that if ever a Mutiny or Rebellion be to be taken away, it must be by the budding and blossoming of *Aarons Rod* ; for it was by *Korah* that the Faction began, and by his Company that it was carried on ; and therefore by the Rule of contraries, it must be by *Aaron* and his Priests defeated. Hence saith God to *Moses* (when he would have declined his office for want of an Assistant) *Is not Aaron the Levite thy brother ? I know he can speak well, and he shall be to thee instead of a mouth, and thou shalt be to him instead of a God* (*Exod. 4. 16.*) intimating, that if *Moses* do but interpose, and by his Authority protect *Aaron*, to keep him safe in his Office and Duty that the Faction disturb him not ; *Aaron* and his Priests will do the like for *Moses*, by Preaching up the Doctrine of Obedience, and upon all occasions shewing the People, that they must be subject to Principalities and Powers, or else purchase to themselves Damnation, and be thrown for ever, after *Dathan* and *Abiram* into the Fiery Association of Rebels. My Prayer therefore shall be, that the Rod (which hath been so long taken from *Aaron*, may be restored

to

to him again; and when restored) that it may for ever blossom and bud, and fill the face of the world with fruit; and then I doubt not, but (as it happened to the *Israelites*, so) it will be to the Inhabitants of *England*, a lasting token against Rebels, and their Murmurings thereby be quite taken away. And so we pass from their Crime,

2. To their Punishment; *This is that Dathan and Abiram who strove against Moses and against Aaron; and who for their so striving (as in the succeeding verse) were sent quick to destruction, and thereby made a Spectacle and sign to all after Ages.* To this judgment the Prophet hath reference, when praying against his enemies, he saith, *Let them go down to Hell* (Psalm 55. 15.); *Now these things were our examples* (saith the Apostle) *and were written for our admonition*; that we remembering what was done by and upon these sinners here, may take care of doing and becoming like them: every one of them (by the Sign and Spectacle they are made) Preaching this Lesson to all that come after, *Τὸ εἶς ἐν ὅπῳ ἐνσελὴν ἕξω*, Let every one that looks up unto me (be he a *Levite* as was *Korah*; a *Layman* as were *Dathan* and *Abiram*; famous or infamous in the Congregation) for ever beware of being Seditious against their Priests, or of being Rebels against their Prince, lest the earth open, and the fire in like manner consume them. But passing by the punishment which seized upon their Persons, look we only at present (as much more proper to our purpose) to what happened to their Names and Posterity; a Consideration perhaps no less influential with some, to deter from the sins than the former. And in order hereunto remark we,

1. That

1. That Sedition and Rebellion, are two such sins, that they deservedly stain the memory of the engagers in them with perpetual Infamy, and disgrace; their Names must never after be mentioned without their Crimes; their Escutcheons must have their blot, their Arms a bar, their greatness an alay; something or other to make them infamous, for having once been famous. *This, this is that Dathan and Abiram!* *This* by way of contempt and disgrace; *This* whom all Records must stigmatize, all *Chronicles* defame, all good men loath; *This* who if but casually nam'd, must be spat at, spoke against, and made odious to Posterity, for the crimes they have been guilty of. The like may every way be observed of *Jeroboam*, who for turning Rebel to his Lawful Sovereign, and for renouncing and casting off the Priesthood, and Service of the Temple, to become a King himself. And to have Service, and Priests of his own, (sins scarce ever forgiven, but never in *History* to be forgotten) is said to have taught *Israel* to sin; and for his so doing can never after be mentioned (though often and often in Scripture nam'd) without a record of that his wickedness affixt, with a *This is that Jeroboam the son of Nebat, who taught Israel to sin*. Customary it was among the *Jews*, at the naming the name of *Haman*, to beat their fists upon the *Planchers* where they were, as if it had been upon *Haman's* head; not willing that such an enemy to Religion, and one that had deserved so ill of it, should have a naming among them, without a blow at the same time (if possible) to brain him. *Now the rest of the Acts of Zimri, and his Treason that he wrought, are they not written*

written in the Chronicles of the Kings of Israel (1 Kin. 16. 20.); such sort of sinners must not off the stage and have their memories preserved, unless it be to keep up their wickedness, and therewith their punishments, for an admonition to us that we be not in our generations like unto them. And wherefore then is it, O Son of *Dathan*! that thou canst glory in thine or thy fathers shame? That thou canst boast of the mutinies thou hast made, of the battels thou hast been engaged in, of the murders thou hast therein committed? Dost thou think that those arms (those Spears, which hang up as Trophies by thee of thy wickedness) do, or can give lustre to thy name, or add any merit to thy family? Nay, canst thou imagine, that those sinners upon whom the tower of *Siloam* fell, or rather those sinners whose limbs are yet upon the Tower, were sinners above all other men? I tell you nay, *but except you repent, ye shall all likewise perish.* Remark we

2. That Sedition and Rebellion are two such sins, that God usually punisheth unto the third and fourth generation, unless by their posterity they be repented of. Here you shall find the whole family of *Dathan* and *Abiram* to be cut off; they and all that appertain'd unto them, *their wives, and their sons, and their little children,* (*Num. 16. 27.*) Insomuch that when the land was to be divided among the respective families of *Israel*, there was not one of the families either of *Dathan* or *Abiram* to be found (*Num. 26.*); which shews, that they all dyed with, for, or under their fathers sins. Nay, look into the next Chapter, and you shall find the daughters of *Zelophehad* (though
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their father was dead) pleading for his inheritance, and using this for an argument why they should not be overlook'd nor pass'd by in the division, because though dead, yet he dyed in his own sin and not in the company with *Dathan* and *Abiram* ; *Our father dyed in the wilderness, and he was not in the company of Korah, but dyed in his own sin* (v.3.) ; intimating, that if he had been guilty of the Treason, or had been in the Conspiraacy with those Traitors and Rebels, his name had worthily been struck out of the genealogy, and his posterity justly disinherited, and made objects of scorn, contempt and poverty to all after ages. The sons indeed of *Korah* either were not engag'd in, or at least repented them of their fathers sin ; and therefore it is said (in the *verse* save one succeeding my Text) *that the children of Korah dyed not* : nay, they not only surviv'd the desolation, but they kept their office in *Israel* ; for their genealogy is reckoned, their posterity appointed by *David* to be Singers in the house of the Lord, they had many Psalms dedicated to them, of them came *Samuel* the Prophet, and *Heman* who with his offspring were singers (*1 Chron.6.*) ; and I dare say there is no man living who wisheth well either to *Moses* or to *Aaron*, that envies theirs or any other man's reconciliation or preferment. We know, and we desire that the sons integrity may expiate for their fathers sedition, and their after Loyalty for all former Rebellions ; *there is joy in heaven* (as our Saviour telleth us) *over one sinner that repenteth*, and our trouble rather is, that there are not more, as great an appearance of them as ever march'd against their King, or quarrel'd their Priests : I should then turn
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my Sword into a Plough-share, my Steleteuticks into Euges, my reproofs into Pæans ; I would bless the day, and enter it not into my Rubrick (that perhaps may seem too bloody) but into my Calendar (which hath its *afkos* as well as *afkos dies*) that ever I saw such a reformation ; and instead of rearing up gibbets with *Haman*, I would venture my life with *Hester* (were my interest like hers) to lead such *Mordecaies* to the King : but since I see, that the dog returns unto his vomit, and that not only the *parents have eaten sowre grapes, but that their childrens teeth are set on edge by them*, I hope it will not be amiss to call unto such to repent lest the tower of *Siloam* fall also upon them, and they likewise perish in the gainfaying of *Korah*. For my part, had I been the son of a *Korah*, of a *Dathan* or *Abiram*, and had not repented me of my fathers sins, yea, and given a sufficient demonstration to the world of that my repentance, I should dream of nothing but of murdered Bishops and of martyr'd Kings, of *Whitehal* Scaffolds and of *Edghill* fights ; *Cromwel* and *Bradshaw* in their blood and armour would be all I should see ; Certainly the most miserable Caitiff whom the earth hath not as yet swallowed, or whose limbs the justice of God hath not exalted to be a spectacle to Angels and men ; I should fanfie every corps I touch, would bleed ; every grave I tread upon, would cry out like *Abel's* against me ; I should conclude an host of Loyalists and Churchmen always behind me, chacing me to the judgment-seat to give an account of my actions ; but how others do or can harden themselves, unless they be their fathers own sons in principles as in blood, I know not, may perhaps pity, but (I am

afraid) never reform. And yet verily there is a generation of men in the world who need none of this repentance ; who have been neither enemies to their King nor opposers of their Priests ; who in the heat of the mutiny have been neither Schismaticks with *Korah*, nor Rebels with *Dathan* ; but *fidi Achates*, trusty and Loyal Subjects ; good old *Barzillai's*, who are feign (God knows) to be content with their *olim meminisse*, their wounds and scars, and dy'd garments from *Bozrah* ; the services they have done, and the sufferings they have undergone ; yea, and others who following their fathers steps, have fought with beasts at *Ephesus*, ventur'd at the dens of Lyons, stood the shock of Schismatical envy and Democratical fury ; and whenever the records be search'd, I wish their names and their merits may not be overlook'd. But and if this be that *Dathan* and *Abiram*, or if these be the sons of that *Dathan* and *Abiram*, whose names are to be branded to all posterity for their Schismatical rebellious doings, what ought to be done to those that have been thus faithful and loyal, valiant and serviceable, ever striving against the strivers, and (as need requir'd) resisting the resistors unto blood ? Verily, Silver and Gold I have none, but what I have, give I heartily unto you ; may the blessing therefore of *Aaron* and of his rod fall upon you, and follow you ; may the King of *Jeshurun* (whose Champions and worthies you have been) with his oyl and his fatness reward you, and (when the day of account comes) may you never be found Rebels to your God, more than you have been unto your King. Remark we

3. That Sedition and Rebellion are two such sins that will destroy the whole fabrick of Government though never so well reard, and run it eftssoon into confusion and slavery, if not timely and carefully prevented. They'l divide the house, and if the house be divided, truth it self will tell us, that it cannot stand. Humanity will turn into cruelty, nature and friendship into Faction and fury; to kill one another will be called valour, to disobey the King accounted loyalty; plain robbery and oppression the best of zeal and Religion; the Sword (the bloody, heedless, devouring Sword) the only *Lord Chief Justice* of the Land. We shall soon see an overthrow of all order and Law, a confusion in our duties both to God and man, and a Kingdom (which for its pleasure may be a *Paradise*, for its Light a *Goshen*, for its plenty a *Canaan*) chang'd into a *Chaos*, a worser *Chaos* than that which the world came out of; for a word put an end to that (*God spake, and the world was made*, Psalm 38. 9.); nay, *God divided the light from the darkness, and he called the light day, and the darkness he called night, and the Evening and the Morning were the first Day*: (Gen. 1. 5.) But if these take place, Evening and Morning will be both alike, we may know their beginning, but never their ending; darkness and horror of darkness! till we our selves (if we be not careful) fall thereby into the pit of darkness. Wherefore let me perswade you (you who are this day to number the people, and to view the several inheritances among us, that there be no Mutineer nor Rebel in our Tribes or families.)

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To be careful and jealous in that your enquiry, that none such pass your Tribunal ; much less go off from you with Ceremony and Complement (too customary a thing with some) as if you were lovers of their Nation, and would build them Synagogues. It is not their being an holy Congregation that will make them (when they are Seditious) Holy ; neither will your punishing them be a slaying the people of the Lord. We live (you see) in an age full of Sedition and Conspiracy, where neither our *Moses* can well keep his Crown upon his head, nor our *Aaron* his Ephod upon his breast ; the Seditious *Levite* on one hand, the Rebellious *Rubenite* on the other, are so industriously concern'd in the undermining and supplanting them both, that if heaven interpose not to defend the one and to root out the other, both *Moses* and *Aaron*, Priesthood and Government must sink and fall together. Wherefore to your respective Stations and Charge ; and know

1. That *Dathans* Conspiracy is still on foot in the land, alive and alive like to be. The Cause (saith one of our late Regicides) lies in the bosom of Christ, and as sure as Christ arose, the Cause will rise again : I believe (saith another of them, no less Prophet than the former) that at long running there is not a man that fears the Lord, will have any reason to be sorrowful for engaging in the Cause ; for though the Lord hath been pleased to let it be as it were the Sun-setting for a night, yet it will certainly arise next Morning very gloriously

riously again. Neither was it (for ought that I can find) ever thorowly brow-beaten, or his'd off the stage; These (saith the publishers of their death) all dy'd in the Faith; Saints who through Faith of the Gospel have entered into rest. Nay, who of the Company of them (especially if they were famous either in the Assembly or in the Congregation) ever went unto their graves (from that day to this) without an Herse full of Scripture Scutcheons, and Religious Labels? The memory of the Just is blessed, precious in the sight of the Lord is the death of his Saints; enough to give credit to the worst of Causes, and to draw all the Saints of the land after them: And yet (with horror be it spoken) some of them have had their bowels burnt alive, and went down into the earth like *Dathan*; others of them liv'd and dy'd in the company of *Korah*, and never repented them of their sins though stained with the blood of the best of Kings, and the devoutest of Prelates. Shall I re-mind you of what one of the *Korathites* still living hath said of himself? That he hath often searched into his heart whether he did lawfully engage in the late War against the King, or did well to encourage so many thousands to it, and that he cannot as yet see that he was mistaken in the Cause, neither dares he repent of it, nor forbear to do the same if it were to do again. And yet this man lives and repents him not; nay, hath his Company with him still, to whom he preaches Sedition as of old, and with whom thousands of the *Dathanites* and *Abiramites* of the land do Confederate; whereby you may see the stubbornness.

ness and hopes of the Faction, and how the good *Old Cause* will go on, if God by his judgments, and the Magistrate by his care and severity prevent it not. Awake and know,

2. That the Cause not only lives, but there are multitudes in the Land, ready fixt and prepar'd to carry it on: dissatisfied *Reubenites*, who for their own, or their fathers sins have lost their offices, their honours, their birth-rights; and perhaps not a few of them neither even among the very Senators of the Land, who (by their having been there) gather hopes to recover the greatness they have lost; at least to make themselves too great ever after to be crush'd, or degraded again. But lodge they where they will, I will be bold to say, they are all of the Company of *Korah*, frequenters of his Tents, or lovers of his Company; let but his Conventions be searched, and you will find them all; *for of this sort are they which creep into houses* (2 Tim. 3. 6.). However of such pernicious influence they have been, that it will be difficult to say whether the Barrels of Powder once under the Senate, or the *Conventicles* afterwards adjoyning, have been the most fitted and adapted to blow it up; or indeed whether *Faux* with his Dark Lanthorn and his Match in his hand, or these with their *New lights* and their white and black Caps on their heads, are the most likely to do the mischief; pardon the expression, but assuredly I my self in my days of Curiosity, have heard such dangerous Positions, such Fiery conclusions, such Flambeau Divinity vented in those Assemblies, that I never read nor met with the like
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in *Bellarmin, Mariana, Reynolds*, nor the worst of *Jesuits*. Let the Pillar then stand for a lasting Monument, to instruct all that pass by where the Fire (that consumed the City and impoverished the Nation) first began ; but there are and have been of late so many incendiaries (Firers of the City and Country) for I look upon every *Conventicler* to be one, that if a Column were to be erected at every place where the Nation hath been enflam'd, we should not have Purse nor Piety enough to erect them. *Habent & Vespa favos*, It seems Wasps as well as Bees have got their hives ; but if they be suffered to breed, and to plant new Colonies, the Hony of the Land will soon be eaten up, and the Bees that should gather new destroy'd. Wherefore awake, awake, you *Sampsons* of the Age, (you men of Loyalty and of strength) and know that the *Philistins are upon you* ; think not that to Address your selves to your King, to Congratulate his late preservation is Loyalty enough ; the better way in these times of Conspiracy to expresse it, will be to Address your selves unto his business ; to seize the Tents of *Dathan*, and to scatter the *Company* of *Korah* : for assuredly, if *Korah* hath his *Company*, *Dathan* will have his, and it shall not be long ere both of them take Men. May the God therefore of Peace, who stilleth the raging of the Sea, and the madness of the People, whose is the Kingdom and the Power, and who sent his Son to reconcile the world unto himself, and each one therein unto the other, make us all to be of one mind and of one tongue ; and through the assistance of his holy Spirit, to live in the true faith and fear of God, in humble Obedience to our King, in

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brotherly love and Charity one to another, that there may be no more Schisms nor Conspiracies among us, but that we may (all and every one of us) obey them that have the rule over us, and submit our selves to them who watch for our souls. To whom three Persons, one God, be ascribed all Honour, Glory, Power, Adoration now and for ever. Amen.

FINIS.

I have read this book.

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